

THE TEMPLE.

*A Sermon Preached at PAVES
Crosse the fifth of August.*

1624.

BY
THO. ADAMS.



LONDON,

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1624.

THE PEOPLE.

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TO THE RIGHT
HONORABLE, SIR HENRY
CAREY, Lord HUNSDON,
Viscount Rochford.

MY LORD,

mong the many absurdities, which giue
vs iust cause to abhorre the Religion of the
present Roman Church, this seemeth to me
none of the least; that they haue filled all
the Temples vnder the command of their politike
Hierarchy, with Idols: and changed the glory of the
Inuisible God, into the worship of visible Images.
They inuocate the Saints by them, yea they dare not
serue the Lord without them. As if God had repea-
led his vncchangeable Law; and in stead of condem-
ning all worship by an Image, would now receiue no
worship without an Image. I haue obserued this one,
among the other famous markes of that Synagogue;
that they strine to condemne that which God hath
iustified, and to iustifie what he hath condemned. For
the former; He hath precisely directed our Iustifica-
tion only by faith in the merits of Christ: this they
vehemently dispute against. For the other; He hath
(not without mention of his Ielousie) forbidden all
worship that hath the least tang of Idolatry: this
they eagerly maintaine. What large Volumes haue
they written against the Second Commaunde-
ment! as if they were not content to expunge it out

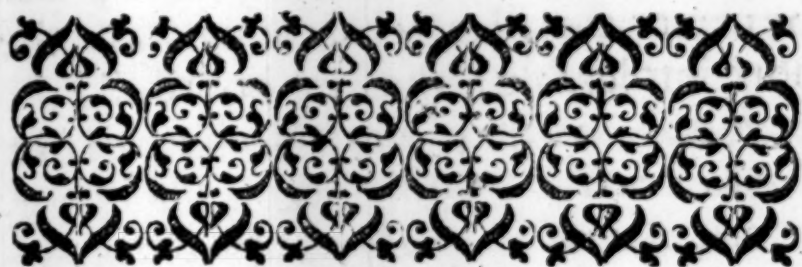
The Epistle Dedicatory.

of their Catechismes, unlesse they did also Dogmaticè contradict it to the whole world. They first set the people upon a plaine rebellion, & then make shew to fetch them off again with a neat distinction. Thus doe they pumpe their wits to legitimate that by a distinction, which God hath pronounced a Bastard by his definitive sentence: as if the Papall Decrees were that law, wherby the world should bee iudged at the last day. But who will regard a house of magnificent structure, of honorable & ancient memory, when the plague hath infected it, or the cues possesse it? And who, in their right senses, will ioyne themselves to that Temple, which after pretence of long standing, stately building, and of many such prerogatives and royalties, is found to be besmeared with superstitions, and profaned with innumerable Idols? Why should wee delight to dwell there, where God hath refused to dwell with vs.

I publish this argument as no new thing to your Lordship: but, wherin your well experienced knowledge is able to informe mee. Onely I have beene bold, through your thrice honoured Name, to transmit this small Discourse to the world: emboldened by the long prooffe I have had of your constant love to the Truth, and the gracious Pietie of your most noble Mother, the best encouragement of my poore labours on earth. The best blessings of God bee still multiplied upon her, your selfe, your religious Lady, and your honorable Family: which is continually implored by

Your Lordships humble Seruant.

THO. ADAMS.



THE TEMPLE.

2. COR. 6. 16.

What agreement hath the Temple of God with Idols?



It is not fit, they should be too familiar or neare together in this world, whose portions shall be so farre asunder in the world to come. The *Sheepe* and *Goates* are indeed now blended promiscuously, and none can distinguish them here, but hee that shall separate them hereafter: the right and left hand of the last Tribunall shall declare them. But they that be alien or opposite to vs in Faith and Profession, are manifest, and we haue a
B frequent

Deuter. 22.

frequent charge *De non commiscendo*. Now the neerer this ill match'd coniunction, the more intolerable: the same boord, ill; the same bed, worse; worst of all, the same *Temple*. So the Apostle begins his dhor-tation, *Bee not unequally yoked with unbelee-ners*: so he ends it, *What agreement hath the Temple of God with Idoles!* Diuers seeds of graine in one ground, diuers kinds of beasts in one yoke, diuers sorts of cloth in one gar-ment, were expressely forbidden vnder the Law: and shall seuerall Religions bee al-lowed in one Church vnder the Gospell?

The absurdnes of such a mixture is here illustrated by many oppositions; the sound of all which is Interrogatiue, the sense Ne-gatiue. *Righteousnesse* and *Vnrighteousnesse*, *Light* and *Darknesse*, *Christ* and *Beliall*, the *Beleeuer* and the *Infidel*; these can haue no societie, no communion, no concord, no coniunction; and *What agreement hath the Temple of God with Idols?*

I need not by Art diuide these words, for they are diuided by nature. Now as *Quæ Deus coniunxit, nemo separet*, Those things that God hath ioyned together, let no man put asunder: so *Quæ Deus separauit, nemo coniungat*, Those things that God hath put asunder, let no man ioynet together. The scope of the Text, and the matter of my Discourse, is to separate *Idols* from the
Temple

Temple of God; the holy *Ghost* hath di-
 uided them to my hands: they cannot agree
 in his sentence, let them neuer agree in our
 practise: cursed is hee that goes about to
 compound this controuersie. The *Temple* is
 holy, *Idols* prophane; it is not lawfull
 to mixe *Sacra profanis*. The *Temple* is for
 God, *Idols* for the Deuill: God and the De-
 uill admit no reconciliation. Therefore as
 two hostile nations, after some treatie of
 peace, neither liking the proposed conditi-
 ons, breake off in a rage, *In hoc uterque con-*
sentimus, quod consentire nolumus, in this we
 both consent, that we wil not consent at all;
 so be it heere agreed, that no agreement can
 bee made. In composing differences be-
 twixt man and man, betwixt family and fa-
 mily, betwixt kingdome and kingdome,
Beati Pacifici, Blessed are the Peace makers.
 But in reconciling Christ and Belial, the
Temple of God and *Idols*, *Maledicti pacifici*,
 Cursed are the peace-makers. Heere *Bella-*
geri placeat magis habitura triumphos. God
 himselfe in Paradise did first put the quar-
 rell, his Apostle hath heere giuen the A-
 larme, and hee deserues a malediction that
 founds a retreat.

But as no battell can be well fought with-
 out order and martial array, so no discourse
 can bee made profitable without some me-
 thod. The *Temple* therefore wee will sup-

pose to be Gods Castle, and *Idolatry* the Inuasion of it. This Castle is but one, Idols are many. The Champions that God hath set to defend his Castle, are especially or principally Princes and Pastors, the Magistracy and the Ministry; the aduersary forces that fight against it bee the Devils mercenary Souldiers. The Munition on the one side is the Diuine Scripture, the sacred Word of God: the Engines, Ordnance, and Instruments of assault on the other side, are *Idols*, Traditions, and those carnall inuentions, wherewith the corrupt heart of man seekes to batter it. This Siege is continuall, this feud implacable, the difference irreconcilable. Yet at last the warre shall end, with the ruine of those enemies, in the triumph of the righteous, and to the euermore lasting glory of God?

Now though this warre bee euery way spirituall, it is diuers wayes considerable. There is a materiall, and there is a mysticall *Temple*: there are externall, and internall *Idols*: there bee ordinary, and extraordinary Souldiers. Euery Christian, as hee is a *Temple* of God, so not without the assault of *Idols*: there is a ciuill warre, a Rebellion within him, wherewith hee is continually exercised. In this militant estate of the Church none are free: onely he that giues full allowance to his owne corruptions, is not

not a Temple of God, but a Synagogue of Satan; a sinke of vncleannesse, rather then a Sanctuary of holinesse. Thus from one generall arise many particulars; and you will say, *Behold a company*; as *Leah* said of her sonne *Gad, a Troupe commeth*. Yet all these branches haue but one root: they are but like the wheeles of a Clocke, taken a little in sunder to view, then to bee put together againe. Let not their number discourage your attention. When a wealthy fauourite of the world sent his seruant to bespeake lodging for him, he told the Host, Here will come to night the Lord of such a Mannor, the Land-lord of such a Town, the Keeper of such a Forrest, the Master of such an Office, the Lay-parson of such a Parish, a Knight, a Iustice of Peace, a Gentleman, an Vsurer, and my Master; Alas, answers the Host, I haue not lodging for halfe so many: Bee content, replies the seruant, for all these are but one man. So if you distrust your memories for roome to entertaine so many obseruations, yet be comforted, for all haue but this one Summe, *There is no agrcement betwixt the Temple of God and Idols.*

Gene. 30.11.

The Temple.

That which was built by *Salomon*, was iustly called the *Wonder* of the world: a white and glorious Monument, set on the

Psalm, 48, 2.

hill of *Sion*, inuiting passengers to see it, and amazing their eyes when they beheld it. It was of white Marble without, of Cedar and Gold within, all of the best, all beautifull, precious, durable. So magnificent was that holy Structure, that all nations haue admired it, all times celebrated it *Beautifull for situation, the ioy of the whole earth is Mount Sion*. While the fauour of heauen was set vpon Ierusalem, the ioy of the whole earth was mount Sion. It is fit, hee that made the world a house for Man, should haue a house in this world made for himselfe: neither could it be too costly, seeing all the materials that went to it were his owne. Euery rotten Cottage is too good for Satan, no Fabricke could be too sumptuous for God. While his people dwelt in Tents, Himselfe was content to dwell in a Tabernacle: in the fitting condition of Israel, hee would haue his owne house a moueable, that they might neuer remoue without him. But when their residence was settled in the promised Land, he would haue his Tabernacle turned into a Temple; that they dwelling where he appoynted them, Hee might also dwell among them. The former was for motion, the latter for rest: the one for progresse, the other his standing house. All this while God had but one House at once: first the Tabernacle, then that gaue place to the

the Temple, and *Salomons* Temple being defaced, was supplied by *Zorobabels*. Now he hath many houses, euen so many as there bee nations, as there bee congregations, as there bee persons professing Christ. Wee haue houses of our owne, why should not God haue his? A Prince hath more houses then one, why should the King of Heauen be abridg'd? A King in his owne person can dwell but in one house at once, let God haue neuer so many, hee can at once fill them all. Hee hath a house of flesh, so euery Beleeuer is his Temple: a house of stone, so this materiall one is his Temple: a house neither of flesh nor stone, but immateriall, immortall in the heauens. And as Christ sayes, that *in his Fathers House there are many Mansions*; so in his Fathers militant Church there are many houses.

John 14.

It were vaine to aske what God should doe with a house, when wee consider what we do with our owne: what, but dwell in it? But how God dorth dwell in it, seemes to be a question: seeing the Apostle saith, that *hee dwells not in Temples made with hands*. Indeed he dwels not in them, as wee dwell in ours. Our house defends vs, God defends his house: our house comprehends vs, God comprehends his house. Wee are onely within our houses, and they are without vs: God is so within his house, that hee is also with-

Actes 17.24.

without it, elsewhere, euery where, yea his house is within him. When we are abroad, we cannot keepe our houses; yea when wee are in them asleepe, they serue to keepe vs. God can neuer be absent from his, nor doth the keeper of this *Temple* euer sleepe. Now euery materiall Temple, wherein the Saints are assembled, the truth of the Gospell is preached and professed, the holy Sacraments duely administred, and the Lords Name is inuocated and worshipped, is the *Temple of God*.

Why is it called *His Temple*, but for the testification of his presence? When *Cain* stood excommunicated for murdering his brother, and might not come to the place appointed for Gods seruice, he is said to be *cast out from the presence of the Lord*. Some haue interpreted the like of *Jonahs flying from his presence*; that he fled from the place where the Prophets vsed to stand ready to be sent of God. *Nadab and Abihu dyed before the Lord*; that is, before the Altar of the Lord. That which was done before the Arke or Altar, in the Tabernacle or Temple, was said to be done *coram Domino*. And yet too many come to the Temple with so little reuerence, as if they thought God were not at home, or did not dwell in his owne house. But the Lord is present in his Temple: in vaine shall wee hope to finde him

Genes. 4. 16.

Jonah 1. 3.

Leuit. 10. 2.

him elsewhere, if we do not seek him here. *I will bee in the midst of you, gathered together in my Name*: not any where, not euery where, but here. Indeed, no place excludes him, but this place is sure of him: hee fills all places with his presence, hee fills this with his gracious presence. Heere hee both heares vs, and is heard of vs: *Audit orantes, docet audientes*; hee heares our prayers, and teacheth vs our lessons. No place sends vp faithfull prayers in vaine, no place hath such a promise of hearing as the Temple. It is the Lords Court of Audience, his Highnesse Court of Requests. There humble soules open their grieuances, from thence they returne loaden with graces. Why are many so voyd of goodnesse, but because they are negligent of the publike deuotions? They seek not the Lord where hee may bee found, therefore deserue to misse him where they pretend to seek him. Why should they thinke to finde God in their Closets, while they care not to seeke him in his Temples? When wee need the helpe of our friend, do we tarry till we meet him by chance, or till hee come to vs, or shall wee not rather go home to his house? *Peter and Iohn went vp into the Temple at the boure of Prayer*: they thought it not sufficient to pray in their priuate chambers, but ioyne themselues with the Congregation,

Math 18.20.

Bern.

Acts 3.1.

Pſalm. 134. 2.

as a Nauy Royall to transport their holy Merchandise to heauen. *Lift vp your hands in the Sanctuary, and blesse the Lord.* Pure hands are accepted in euery place; but especially in the Sanctuary. What followes? *The Lord that made heauen and earth, blesse thee out of Sion.* Hee sayes not, the Lord that made heauen, blesse thee vpon earth: nor, the Lord that made earth, blesse thee out of heauen: but the Lord that made heauen and earth, *blesse thee out of Sion.* Blessings come originally from heauen, mediately through Sion. In the Temple let vs seeke, in the Temple wee shall finde those precious treasures and comforts of Iesus Christ.

This *Temple* is not without some enemies. Besides those prophane Polititians, that thinke with one *Eustathius*, that there is no vse of Temples: or those *Massilians*, who (as *Damascen* reports) did adde to other Heresies *Templorum contemptum*: or those *Pseudo-Apostoli*, that laughed at a Temple full of Suppliants, as a house full of fooles. Or those that bee of *Ieroboams* mind, who to settle himselfe in the kingdom of Israel, diuerts the people from Gods house at Ierusalem. Instead of that snowy & glittering Temple, they shall haue two golden representations. Sion is too farre off, these shall bee neere home: that

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The Temple.

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is a tedious way of deuotion, these both compendious and plausible. As *Iosephus* brings him in perswading them; My good people and friends, you cannot but know that no place is without God, and that no place doth containe God; wheresoeuer we pray, he can heare vs; wheresoeuer we worship, hee can see vs: therefore the Temple is superfluous, the iourney needlesse; God is better able to come to you, then you are to goe to him. Beside these, the Temple of God hath two kinds of foes.

*Antiqu. lib. 8.
cap. 3.*

1. The Anabaptists tell vs; that the old superstition hath made those houses fitter for Stables then for Churches; that they ought no more to be called *Templa Dei*, but *Templa Idolorum*; as they pretend, the Passecouer was called in those corrupt times, not *Pascha Dei*, but *Pascha Iudeorum*. By the same reason they would haue remoued all Princes, because some haue abused their governments: But we say, though euill men abuse good things, yet if a kingdome were not a lawfull State, *Dauid* and *Iosias* would neuer haue been Kings; for good men doe not vse euill things. The Temple in Christs time was become a denne of theeues, yet euen then and there did hee send vp deuout and holy Prayers. It is a grosse ignorance that cannot distinguish betwixt a fault that proceeds *ex natura facti*, and that

Iohn 2. 13.

*Th. 1. qu. 41.
art. 6.*

Math. 21. 43.

1 Sam. 15. 28.

Plato.

which proceeds *ex abusu boni*: the former is *malum simpliciter*, the other is but *malum per accidens*. No man pulles downe his house, because vncleannesse hath been committed in one of the chambers. Let offenders be remoued from the Temple, not the Temple demolished because of offences. *The Kingdome of God shall be taken from you*, saith Christ; not quite taken away, but onely taken from the Iewes. When GOD threatned the like to *Saul*, he did not meane to haue no more Kings, or to reduce it to the former state of Iudges: no, onely the kingdome shall lose *Saul*, but Israel shall not lose the kingdome. It is a Maxime in nature, Things dedicated to God, are not to bee transferred to the vses of men: a principle in Philosophy, *Quæ rectè data sunt, eripi non licet*: and a prouerbe among our children, To giue a thing, and take a thing, is fit for the Deuils darling.

2. The *Sacrilegious*, to whom God is beholding, if they let his Temple stand; but for the maintenance of it, they will bee so bold with him, as either to share halfe, or leaue him none. There bee many that pray in the Temple, who yet also prey on the Temple: as if a thiefe should doe homage to that house in the day, which hee meanes to robbe in the night. But alas, why should I touch that soe which is all dead flesh?

or

or speake against Sacriledge *In orbe sacrilego*, among them that delight in it? Where Lawyers are feed, hired, bribed to maintaine Sacriledge, God and his poore Ministers may euen hold their peace. Something would be spoken for Sions sake, but I take this place and time for neither the right *Vbi* nor *Quando*. We know, *Abigail* would not tell *Nabal* of his drunkennesse, till hee was awoke from his wine. Whensoeuer it shall please God to awake you from this intoxication, we may then find a season to speak to you. But God keepe you from *Nabals* destiny; that when this sinne shall bee objected to your Consciences on your death-beds, your *hearts* doe not then *die in you like a stone*. One thing let me beg of you in the Name of him, whom you thus wrong: Howsoeuer you persist to robbe the *Temple* of the due Salary, yet doe not stand to iustifie it. By imploring mercy perhaps you may bee saued, but by iustifying the Iniury, you cannot but be lost. As the French King, *Francis* the first said to a woman kneeling and crying to him for Iustice; Stand vp woman, for Iustice I owe thee; if thou beg'st any thing, beg mercy. So if you request any thing of God, let it bee mercy, for he owes you Iustice: and in this poynt, God be mercifull to you all.

1 Sam, 25.37.

It was *Dauids* earnest prayer, *One thing*
 C 3 *haue*

Psalm, 27. 7.

haue I desired of the Lord, and that will I seeke after; that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to enquire in his Temple. There are many that pray *Dauids* words, but not with *Dauids* heart. *Vnum petij*, one thing I haue desired, *De praterito*, for the time past: & *hoc requiram*, this I will still seeke after, *de futuro*, for the time to come: I haue required it long, and this suite I will vrge till I haue obtained it. What? to dwell in some of the houses of God all the dayes of my life, and to leaue them to my children after me: not to serue him there with deuotion, but to make the place mine owne possession. These loue the House of God too well, they loue it to *Haue*, and to *Hold*: but because the Conueyance is made by the Lawyer, and not by the Minister, their Title will bee found naught in the end: and if there bee not a *Nisi prius* to preuent them, yet at the great day of vniuersall Audite, the Iudge of all the world shal condemne them. By this way, the neerer to the Church, the further from God. The Lords *Temple* is ordained to gaine vs to him, not for vs to gaine it from him. If we loue the Lord, we will *loue the habitation of his House, and the place where his Honour dwelleth*: that so by being humble frequenters of his Temple below, we may be made noble Saints of his House above,

aboue, the glorious kingdome of Iesus Christ.

These bee the enemies to the Temple, whereof the first would separate *Dominum à Templo*, the other *Templum à Domino*: they would take God from the Temple, these would take the Temple from God. Let mee conclude this poynt with two watch-words.

1. The first concernes vs of the Ministry, the wayters of the Temple. It hath been an old saying, *De Templo omne bonum, de Templo omne malum*: all good or euill comes from the Temple. Where the Pastor is good, and the people good, hee may say to them, as Paul to his *Corinthians*, *Nonne opus meum vos estis in Domino*, Are not ye my work in the Lord? Where the Pastor is bad, and the people no better, they may say to him, *Nonne destructis nostra tu es in seculo*, art not thou our destruction in the world? It is no wonder, if an abused Temple make a disordered people. A wicked Priest is the worst creature vpon Gods earth: no sinne is so blacke, as that shall appeare from vnder a white Surplesse. Euery mans iniquitie is so much the hainoufer, as his place is holier. The sinne of the Clergy is like a Rheume, which rising from the stomach into the head, drops downe vpon the lungs, fretting most noble and the vitall parts, till all the members

cbrys.

1 Cor. 9.1.

members languish into corruption. The lewd sonnes of *Eli* were so much the lesse tolerable, by sinning in the Tabernacle. Their sacrifices might doe away the sinnes of others; no sacrifice could doe away their owne. Many a soule was the cleaner for the blood of those beasts they shed; their owne soules were the fouler by it. By one and the same seruice, they did expiate the peoples offences, and multiply their owne. Our Clergie is no Charter for heauen. Such men are like the conueyances of Land, Euidences and Instruments to settle others in the kingdome of heauen, while themselues haue no part of that they conuey. It is no vnpossible thing, for men at once to shew the way to Heauen with their tongue, and lead the way to Hell with their foot. It was not a Iewish Ephod, it is not a Romish Cowle, that can priuledge an euill doer from punishment. Therefore it was Gods charge to the executioners of his Iudgements, *Begin at my owne Sanctuary*: and the Apostle tells vs, that *Iudgement shall begin at the house of God*: and Christ entring into his Prophetickall Office, began reformation at his Fathers house. Let our deuout and holy behauiour preuent this; and by our reuerent carriage in the Temple of God, let vs honour the God of the Temple. It should be our endeouour to raise vp seed vnto our elder Brother,

Ezek. 9. 6.
1 Pet. 4. 17.
Iohn 2. 15.

Aug.

Brother, to winne soules vnto Christ. *Nunquam cessate lucrari Christo, qui lucrati estis à Christo.* If Christ, while hee was vpon the Crosse, saith *Bernard*, had giuen mee some drops of his owne blood in a Violl, how carefully would I haue kept them, how dearely esteemed them, how laid them next my heart? But now he did not thinke it fit to trust me with those drops, but hee hath intrusted to me a flocke of his lambes, those soules for whom hee shed his blood, like whom his owne blood was not so deare vnto him: vpon these let mee spend my care, my loue, my labour, that I may present them holy Saints to my deare Lord Iesus.

2. The other concernes all Christians; that they beware, lest for the abuses of men, they despise the Temple of God. For as the Altar cannot sanctifie the Priest, so nor can the vnholinesse of the Priest dishallow the Altar. His sin is his owne, and cannot make you guiltie: the vertue and comfort is from God, and this is still able to make you holy. When wee read, that *the sinne of the Priests was great before the Lord, for men abhorred the offering of the Lord*: this we all confesse, was ill done of the Priests; and I hope no man thinks, it was well done of the people. Say their sinnes, yea their very persons were worthy to be abhorred, shall men therefore scorne the Sanctuary, & cast that contempt

1 Sam. 2. 17.

D

on

on the Service of God, which belongs to the vices of man? This were to adde our owne euill to the euill of others, and to offend God because he was offended. Cannot the faults of men displease vs, but wee must needs fall out with God? Doe we not prouoke him iustly to abhorre our soules, when we so vniustly contemne his seruice? Know, that he is able to sanctifie thy heart, even by the ministry of that man whose heart hee hath not yet sanctified. The vertue consists not in the humane action, but in the diuine Institution. Wee say of the Sacraments themselves, much more of the Ministers; *Isti non tribuunt, quod per istos tribuitur*: these doe not giue vs, what God doth giue vs by them.

But this age is sicke of such a wanton leuitie, that wee make choyce of the Temple, according to our fancy of the Preacher: and so tye vp the free Spirit of God from blowing where he pleaseth, that he shall be beholding to the grace of the Speaker, for giuing grace to the hearer. So whereas *Paul* ties Faith to hearing, they will tie hearing to Faith; and as they beleue the holinesse of the man, so they expect fruit of the Sermon. This is to make *Paul* something, and *Apollos* something; wheras *Paul* himselfe sayes they are *both nothing*. God onely giues the increase, and who shall appoint him by whom hee

he shall giue it: Let the seed bee good, and the ground good, and the Lord will send fruit whosoever bee the Sower. But while you make hearing a matter of sport, Preaching is too often become an exercise of wit. Words are but the Images of matter, and (you shall heare anon) it is not lawfull to worship Images. It dangerously misbecomes the Temple, when any thing shall bee intended there, but the glory of God, and gaining of soules to Iesus Christ.

Thus much concerning *the Temple*; the next poynt I must fall vpon is

Idols.

Idol in Greeke signifies a resemblance or representation, and differs not from *Image* in Latine: both at first taken in a good sense: but the corruption of times hath bred a corruption of words; and *Idol* is now only taken for the Image of a false god. Euery *Idol* is an Image, but euery Image is not an Idol but euery Image made and vsed for religious purposes, is an Idol. The Images of God are Idols; wherwith Popery abounds. An old man, sitting in a chaire, with a triple Crowne on his head, and Pontificall robes on his backe, a Doue hanging at his beard, and a Crucifixe in his armes; is their Image of the Trinitie. This Picture sometime ferues them for a god in their Churches,

and sometime for a signe at t hir tap-houses: so that it is a common saying in many of their Cities, Such a Gentleman lyes at the Trinity, and his seruants at Gods head. This they seeme to doe, as if they would in some sort requite their Maker: because God made man according to his Image, therfore they, by way of recompence, will make God according to mans Image. But this certainly they durst not doe, without putting the second Commandement out of their Catechismes, and the whole Decalogue out of their Consciences.

I intend no polemical discourse of this poynt, by examining their Arguments: that businesse is fitter for the Schoole, then the Pulpit. And, O God, that either Schoole or Pulpit in Christendome should be troubled about it! that any man should dare to make that a question, which the Lord hath so plainly and punctually forbidden! Beside the Iniquity, how grieuous is the absurdity? How is a body without a spirit, like to a spirit without a body? A visible picture, like an inuisible nature? How would the King take it in scorne, to haue his picture made like a Wesell or a Hedgehog? And yet the difference betwixt the greatest Monarch, and the least Emmer, is nothing to the distance betwixt a finite & an infinite. If they alledge with the Anthropomorphites, that
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the Scripture attributes to God hands, and feet, and eyes : why therefore may they not represent him in the same formes ? But we say, the Scripture also speaks of his couering vs with the shadow of his wings; why therefore do they not paint him like a Bird with feathers ? If they say, that he appeared to *Daniel* in this forme, because hee is there called the *Ancient of dayes* : wee answere, that Gods Commandements, and not his apparitions, be rules to vs : by the former we shall be iudged, and not by the latter. It is mad Religion, to neglect what he bids vs doe, and to imitate what he hath done : as if we should despise his Lawes, and goe about to counterfeit his thunder. God is too infinite for the comprehension of our soules, why should we then labour to bring him into the narrow compasse of bords & stones ? Certainly, that should not be *Imaged*; which cannot be *Imagined*. But Christ was a man, why may not his Image be made ? Some answer, that no man can make an Image of Christ, without leauing out the chiefe part of him, which is his Diuinitie. It was the Godhead vnited to the manhood, that makes him Christ: sure this cannot be painted. But why should wee make Christs Image without Christs warrant ? The Lord hath forbidden the making of any Image, whether of things in heauen, where Christ

is; or of things on earth, where Christ was; to worship them. Now till God reuoke that precept, what can authorise this practice?

Their Images of the Saints, employed to such religious purposes, make them no lesse then *Idolaters*. It is a silly shift to say, the honor done to the Images, reflects vpon the represented Saints. When they cloath an Image, is the Saint ere the gayer or warmer? when they offer to an Image, is the Saint ere the richer? When they kneele to an Image, the Saint esteemes himselfe no more worshipped, then the King holds himselfe honoured, when a man speaks to his picture before his face. Therefore some of them are driuen to confesse plainly, that the Image is worshipped for it selfe. But could the Saints in heauen be heard speak vpon earth, they would disclaime that honour, which is preiudiciall to their Maker. As *Caluin* is not afraid to say of the blessed Virgin, that shee would hold it lesse despite done to her, if they should pull her by the haire of the head, or trample her in the dirt, then to set her in riuality with her Sonne and God and Sauour. But they tell vs, that they worship not the Images of false Gods, as did the Pagans; but onely the Images of Gods owne seruants, and choise friends. But will the iealous God endure this, that his honor be taken from him, vpon condition it be not bestowed

bestowed vpon his enemies, but on his friends? *Idolatry* is called *Adultery* in the Scriptures: and shall a woman quit her selfe from offence, because though she doe commit adultery, yet it is with none but her husbands friends? Is this done in a good meaning, or in loue to Christ? It is but a bad excuse of a wife, to say that shee exceedingly loues her husband, therefore must haue some other man to kisse and embrace in his absence, and all this in loue to her husband.

Wee are all by nature prone to *Idolatrie*: when we were little children, we loued babies: and being growne men, we are apt to loue Images. And as Babies be childrens Idols, so Idols & Images be mens Babies. It seemes that Idols are fittest for Babes, therefore so the Apostle fits his caution, *Babes keepe your selues from Idols*. As all our knowledge comes by sense, so we naturally desire a sensible object of deuotion: finding it easier to see Pictures, then to comprehend Doctrines, and to forme prayers to the Images of men, then to forme man to the Image of God.

1 Iohn. 5. 21.

Nor can they excuse themselves from *Idolatry*, by saying they put their confidence in God, not in the Images of God. For when the Israelites had made their golden Calfe, and danced about it, one calfe about another; they were not such beasts, as to
thinke

Exod, 32, 1.

thinke that beaſt their God. But ſo can Superſtition beſot the mind, that it makes vs not men, before it can wake vs Idolaters. What doe they ſay? *Make vs gods that ſhall go before vs.* Euery word is wicked, abſurd, ſenſles. 1. They had ſeene the power of God in many miraculous deliuerances before their eyes; the voice of God had ſcarce yet done thundering in their eares: he had ſaid, *I am Iehouah, thou ſhalt haue no other gods;* and this they trembling heard him ſpeake out of the miſt of the flames: and yet they dare ſpeake of *another god.* 2. The ſingular number would not ſerue them, *make vs gods.* How many gods would they haue? Is there any more then one? 3. *Make vs gods;* and were not they ſtrange gods that could bee *made*? In ſtead of acknowledging God their *Maker*, they command the *making* of gods. 4. This charge they put vpon *Aaron*, as if he were able to make a god? *Aaron* might helpe to ſpoyle a man, either himſelfe or them, but hee could not make a man, not one haire of a man, much leſſe a god: and yet they ſay to him, *Make vs gods.* 5. And what ſhould theſe gods doe? *Goe before, vs*? Alas, how ſhould they goe, that were not able to ſtand? how goe before others, that could not moue themſelues? Oh the blockiſhnes of men, that make blocks to worſhip! Otherwiſe, how could

could they that are the Images of God, fall downe before the Images of creatures. *For health, they call vpon that which is weake: for life, they pray to that which is dead: and a prosperous iourney they beg of that which cannot set a foot forward.*

Wisd. 13. 18.

Yet as their sinne was bad enough, let not our vncharitablenesse make it worse. Let vs not thinke them so vnreasonable, as to thinke that Calfe a God; or that the Idoll which they made to day, did bring them out of Egypt three moneths before. It was the true God they meant to worship in the Calfe, and yet (at the best) even that Idolatry was damnable. So charitie bids vs hope of the Papists, that they doe not take that bord or stone for their God, yet withall wee find that God doth take them for Idolaters. They tell vs (with a new distinction) that they forbid the people, to giue Diuine worship to Images: but we say, they had better forbid the people to haue Images. A blocke lies in the high way, and a watchman is set by it to warne the Passengers; Take heed, heere is a blocke. But how if the watchman fall a sleepe? Whether is the safer course, quite to remoue the blocke out of the way, or to trust the passengers safetie vpon the watchmans vigilancie? As for their watchmen, commonly they are as very Images as the Images themselues: and how should

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one

one blocke remoue another? When *Iero-boam* had set vp his two Idols in Israel, hee rakes vp his Priests out of the common kennell; the basest of the people were good enough for such a bastard deuotion: wooden priests were fit enough to wayt vpon golden Deities. So when *Micah* had made him a costly Idol, he hires him a beggerly Leuite. No otherwise did the Painter excuse himselfe, for drawing the Images of *Peter* and *Paul* too ruddy and high coloured in the face; that howsoeuer they were while they liued, pale with fasting and preaching, yet now they must needs become red with blushing at the errors and ignorance of their successors; for such with a lowd noyse they giue themselves out to be.

To conclude, if it were as easie to conuince Idolaters, as it is to confound & tread downe their *Idols*, this labour of Confutation had bin well spared, or were soone ended. But if nothing can reclaime them from this superstitious practice, let them reade their fearefull sentence. Their place shall be *without, among the dogs*, and those desperate sinners vncapable of forgiuenes, *The strong*, the Idol which they made their strength, shall bee as towne, and the maker or worshipper thereof as a sparke, and they shall both burne together in euerlasting fire, and none shal quench them. Now the Lord open their eyes to see, and

Reuel. 22. 18.
Esa. 1. 31.

and sanctifie their hearts to yeeld, that *there is no agreement betwixt the Temple of God and Idols*: which is the next point, whereof I shall speake with what breuitie I can, and with what fidelitie I ought.

No agreement.

There bee some points which the wrangling passions of men haue left further asunder, then they found them; about which there needed not haue bin such a noyse. But things that are in their owne natures contrary, and opposed by the ordinance of God, can neuer be reconciled. An enemy may be made a friend, but enmity can neuer bee made friendship. The ayre that is now light, may become darke: but light can neuer become darknesse. Contraries in the abstract are out of all composition. The sicke body be recouered to health, but health can neuer be sicknes. The sinner may be made righteous, but sinne can neuer become righteousnes. Fire and water, peace and warre, loue and hatred, truth and falshood, faith and infidelity, Religion and Idolatry, can neuer be made friends: *there can bee no agreement betwixt the Temple of God and Idols.*

God is *Ens entium*, All in all: an *Idol* is *nothing in the world*, saith the Apostle: now *All* and *Nothing* are most contrary. Idolatry quite takes away Faith, a fundamentall part

Heb. 11. 27.

Hieron.

1. Sam. 5. 3.

of Christian religion : for an Idol is a thing visible, but *Faith is of things invisible*. The Idol is a false evidence of things seene, Faith is a true evidence of things not seen. Besides, God can defend himselfe, saue his friends, plague his enemies : but Idols *nec hostes abscindere possunt quasi dii, nec se abscondere quasi homines*; they can neither reuenge themselues on prouokers, like gods; nor hide themselves from iniurers, like men.

The foolish Philistims thought that the same house could hold both the *Arke & Dagon*; as if an insensible Statue were a fit companion for the liuing God. In the morning they come to thanke *Dagon* for the victory, and to fall downe before him, before whom they thought the God of Israel was fallen: and loe, now they find the keeper flat on his face before the prisoner. Had they formerly of their own accord, with awfull reuerence, laid him in this posture of an humble prostration; yet God would not haue brooked the indignity of such an entertainment. But seeing they durst set vp their Idol cheek by cheek with their Maker, let them goe read their folly in the Temple floore, & confesse that hee which did cast their god so low, could cast them lower. Such a shame doth the Lord owe all them, which will be making matches betwixt him and *Belial*. Yet they consider not, how should this God raise vs, who

who is not able to stand, or rise himselte? Strange they must confesse it, that whereas *Dagon* was wont to stand, and themselues to fall down; now *Dagon* was fallen down, and themselues stood; & must help vp with their owne god. Yea, their god seemes to worship them on his face, and to craue that succour from them, which he was neuer able to giue them. Yet in his place they set him againe; and now lift vp those hands to him, which helped to lift him vp; and prostrate those faces to him, before whom he lay prostrate. So can Idolatry turne men into the stockes and stones which they worship: *They that make them, are like vnto them.* But will the Lord put it vp thus? No, the next fall shall burst it to pieces; that they may sensibly perceiue, how God scornes a Competitor, and that there is *no agreement* betwixt *Him* and *Idols*. Now what is the difference betwixt the Philistims and Papists? The Philistims would set God in the Temple of *Idols*, the Papists would set *Idols* in the Temple of God. Both agree in this, that they would make God and Idols *agree* together. But *Manasseh* found to his cost, that an *Idol* might not be indured *in the house of God.*

2 Chron. 33.7

How vaine then, are the endeouours to reconcile our church with that of *Rome*; when God hath interposed this barre, there is *No agreement* betwixt him and Idols? Either

they must receiue the Temple without Idols, or we must admit Idols with the Temple, or this composition cannot be. There is a contention betwixt Spaine & the Netherlanders, concerning the right of that Country: but should not the Inhabitants well fortifie the coasts, the raging sea would soone determine the controuersie, and by force of her waues take it from them both. There is a contestation betwixt vs and the Pontificians, which is the true Church: but should not wee in meane time carefully defend the Faith of Christ against Idols, Superstition would quickly decide the busines, and take the possession of truth from vs both. A proud & peruerse stomach keeps them from yeelding to vs: God and his holy word forbids our yeelding to them: they will haue Idols or no Temple, we wil haue the Temple and no Idols: now till the agreement bee made betwixt the Temple and Idols, no atonement can be hoped betwixt vs & them.

Gal. 5. 2.

I Paul say vnto you, that if ye be circumcised, Christ shall profit you nothing. He that would not endure a *little leauen in the lumpe*, what would hee haue said of a little poyson? If *Moses* ioyned with Christ, the ceremoniall Law with the Gospell, were so offensiue to him; how would hee haue brooked Christ and *Belial*, light and darknes, righteousness and vnrighteousnes, the cup of the Lord and the

the cup of deuils, the Table of the Lord, and the table of deuils, the Temple of God and Idols: In the tuning of an Instrument, those strings that be right we meddle not with, but set the rest higher or lower, so as they make a proportion & harmony with the former. The same God who of his gracious mercy, hath put vs in the right & vnierring harmony of truth, bring them home in true consent to vs, but neuer suffer vs to fall back vnto them. Hitherto the contention between vs hath not been for circumstance, but substance; not for the bounds, but for the whole Inheritance: whether God or man, grace or nature, the bloud of Christ or the milke of *Mary*, the written Canon or vnwritten Tradition, Gods ordinance in establishing Kings, or the Popes vsurpation in deposing them, shall take place in our consciences, and be the rule of our faiths and liues.

We haue but one Foundation, the infallible word of God: they haue a new foundation, the voice of their Church, which they equalize in presumption of certaintie with the other. Wee haue but one Head, that is Christ; they haue gotten a new head, & dare not but beleue him, whatsoeuer Christ saies. *Sponsus Ecclesiae nostrae Christus*, Christ is our husband: they haue a new husband. While Rome was a holy Church, she had a holy husband: but now as Christ said to the woman

Iohn.4.18.

woman of Samaria, *He whom thou now hast, is not thine husband*: so he whom the Romanists haue now got, is an adulterer, he is no husband. So that here is Foundation against foundation, Head against head, Husband against adulterer, Doctrine against doctrine, Faith against vnbeliefe, Religion against superstition, the Temple of God against Idols; and all these so diametrally opposed, that the two Poles shall sooner meet, then these be reconciled. *Michael* and the Dragon cannot agree in one Heauen, nor the *Arke* and *Dagon* in one house, nor *Iacob* and *Esau* in one wombe, nor *Iohn* and *Cerinthus* in one Bath, nor the cleane and the leprous in one camp, nor truth and falshood in one mouth, nor the Lord and Mammon in one heart, nor religion & superstition in one kingdom, nor God and Idols in one Temple. The silly old Hermite was fory, that God and the Deuill should be at such odds, and he would vnder-take to make them friends: but the Deuill bad him euen spare his labour, for they two were euerlastingly fallen out. No lesse vaine a busines doth that man attempt, that would worke an *agreement betwixt the Temple of God and Idols*.

I take leaue of this point with a caution. Flic the places of infection, come not within the smoke of Idols, lest it smother the zeale of Gods Temple in your hearts. Re-
uoking

uolting *Israel* calls for gods; but why should this god of theirs be fashioned like a *Calfe*? What may bee the reason of this shape? Whence had they the originall of such an Idol? Most likely in Egypt: they had seen a blacke *Calfe* with white spots worshipped there. This Image stil ran in their minds, and stole their hearts, & now they long to haue it set vp before their eyes. Egypt wil not out of their fancies: when they wanted meat, they thought of the Egyptian flesh-pots: now they want *Moses*, they thinke of the Egyptian Idols. They brought gold out of Egypt; that very gold was contagious: the very Eare-rings and Jewels of Egypt are fit to make Idols. The Egyptian burdens made them run to the true God, the Egyptian examples led them to a false god. What meane our wanderers by running to Rome & such superstitious places, vnlesse they were weary of the Church of God, & would fetch home Idols? If it were granted, that there is some little truth among them, yet who is so simple as to seeke his corne among a great heap of chaffe, and that far off; who may haue it at home, winnowed and clensted to his hand?

The very sight of euill is dangerous, and they bee rare eyes that doe not conuey this poison to our hearts. I haue heard of some, that euen by laboring in the Spanish galleys, haue come home the slaues of their superstitions.

Iudg. 17.

• Non-sence.

tions. Egypt was alwayes an vn lucky place for Israel, as Rome is for England. The people sojourned there, and they brought home one *Calfe*: *Ieroboam* sojourned there, and he brought home *Two calves*: an old woman (in all likelihood) had sojourned there, and shee brought home a great many. The Romish Idols haue not the shape of calves, they haue the sense and meaning of those calves: and to fill the Temple full of Calves, what is it but to make Religion guilty of * Pulls?

Consider it well, ye that make no scruple of superstitious assemblies; it will bee hard for you to dwell in a Temple of Idols vntainted. Not to sinne the sins of the place we liue in, is as strange, as for pure liquor turn'd vp in a musty vessel, not to smel of the caske. Egypt will teach euen a *Ioseph* to sweare: a *Peter* will learne to curse in the high Priests Hall. If we be not scorched with the fire of bad company, we shall be sure to be black'd with the smoke. The soundest body that is, may be infected with a contagious ayre. Indeed a man may trauele through *Ethiopia* vnchanged, but he cannot dwell there without a complexion discoloured. How hath the common practise of others brought men to the deuillish fashion of swearing, or to the brutish habit of drinking, by their owne confessions? Superstition, if it haue once got a secret liking of the heart, like the plague

plague will hang in the very clothes ; and after long concealement, breake forth in an vnlook'd for infection. The Israelites, after all their ayring in the wildernesse, will still smell of Egypt. We read God saying, *Out of Egypt haue I called my Sonne.* That God did call his Sonne out of Egypt, it is no wonder: the wonder is that hee did call him into Egypt. It is true, that Egypt could not hurt Christ: the King doth not follow the Court, the Court waits vpon the King: wheresoeuer Christ was, there was the Church. But be our Israelites so sure of their sonnes, when they send them into Egypt, or any superstitious places? It was their presumption to send them in, let it bee their repentance to call them out.

Math. 2. 15.

The familiar societie of orthodox Christians with mis-beleeuers, hath by God euer been most strictly forbidden: and the neerer this coniunction, the more dangerous, and displeasing to the forbidder. No man can chuse a worse friend, then one whom God holds his enemy. When Religion and Superstition meet in one bed, they commonly produce a mungrell generation. If *David* marry *Maachah*, their issue proues an *Absolon*. If *Salomon* loue idolatrous women, here is enough to ouerthrow him with all his wisdome. Other strange women only tempt to lust, these to mis-religion; and by ioyning

2 Sam. 3. 3.

his heart to theirs, hee shall disioyne it from God. One Religion matching with another, not seldome breed an Atheist, one of no religion at all. I doe not say, this is a sufficient cause of diuorce after it is done, but of restraint before it is done. They may be *one flesh*, though they be not *one spirit*. The difference of religion or vertue makes no diuorce here, the great Iudges sentence shall doe that heereafter. And the beleeuing husband is neuer the further from heauen, though hee cannot bring his vnbeleeuing wife along with him. The better shall not carry vp the worse to heauen, nor the worse pull downe the better to hell. *Quod fieri non debuit, factum valet*. But now, is there no tree in the Garden, but the forbidden? none for me to loue, but one that hates the truth? Yes, let vs say to them in plaine fidelitie, as the sonnes of *Iacob* did to the *Shichemites* in dissembling policie; *Wee cannot giue our sister to a man that is uncircumcised*: either consent you to vs in the truth of our Religion, or wee will not consent to you in the league of our Communion.

Gene. 34. 14.

Saint *Chrysostome* calls this a plaine denial of Christ. Hee that eateth of the meate offered to Idols, *Gustu negauit Christum*, hath denied Christ with his tasting. If hee but handle those things with delight, *Tactu negauit Christum*, hee hath denied Christ with his

his touching. Though hee touch not, taste not, yet if he stand to looke vpon the Idolatry with patience, *Visu negauit Christum*, hee hath denied Christ with his eyes. If he listen to those execrable charmes, *Auditu negauit Christum*, hee hath denyed Christ with his eares. Omitting all these, if he doe but smell to the Incense with pleasure, *O doratu negauit Christum*, hee hath denied Christ with his smelling. It is said of the Israelites, *Commisti sunt inter gentes*, *They were mingled among the Heathen*. What followed? Presently, *they learned their works*. The reason why the Rauen returned not to *Noahs Arke*, is giuen by some, because it met with a dead carcase by the way. Why doe we pray, *Deliuers vs from euill*; but that wee imply, (besides all other mischiefes) there is an infectious power in it to make vs euill? Let vs doe that wee pray, and pray that wee may doe it. Yea Lord, free vs from Egypt, estrange vs from Rome, separate vs from Idols, deliuer vs from euill, *For thine is the kingdome, the power, and the glorie, for euer and euer. Amen.*

Psalm. 116. 35

Thus farre we haue taken a literall suruey of the Text; concerning the materiall Temple, externall or obiectuall Idols, and the impossibilitie of their agreement. Now to come neerer home to our selues in a morall Exposition: here first

The Temple of God

Is the *Church* of Christ, and they are so like, that we often interchange the tearmes, calling a Temple the Church, & the Church a Temple of God. The materiall Temple vnder the Law was a figure of the spirituall vnder the Gospell. The former was distinguished into three roomes; the Porch, the holy place, and the *Sanctum Sanctorum*, or Holy of holies. The Porch prefigured Baptisme, which is the doore whereby we enter into the Church of Christ. The Holy place, the communion of the militant church vpon earth, separated from the world. The Holy of holies, whereinto the high Priest only entred, & that once a yeare, prefignified the glorious kingdome of heauen, wherinto the Lord *Iesus* entred once for all. There was one Court of the Temple common, whither accessse was denied to none: though they were vncleane or vncircumcised, thus farre they might be admitted. There was another Court within that, allowed to none but the Israelites, & of them to none but the cleane. There was a third, proper only to the Priests and Leuites, whither the Laitie might not come: thus farre they might bring their offerings, but further they might not offer to goe. In the Temple it selfe there was one roome, into which the Leuites might not enter,

enter, the Priests might. Another, whither the Priests might not come; but onely the high Priest, and euen hee but once yearely. Some passages of the Christian Church are common to all, euen to the vncleane hypocrites, and foule-hearted sinners. They haue accessse to Gods holy ordinances, and tread in his Courts; as the Pharisee came into the congregation, and *Iudas* receiued the Communion. Other are secret and reserued, wherein the faithfull onely conuerse with God, and solace themselues in the sweet fruition of his gracious presence.

The materiall Temple in three diuisions, seemed to be a cleare representation of the Church in three degrees. The first signified the externall and visible face of the Church, from which no professor of Christ is debarred. The second, the communion of the inuisible Church vpon earth. The last, the highest heauen of Gods glorified Saints. Neither did those roomes more exceed one another, then do these parts of the spirituall house of Christ. What are the most polished corners of the Temple, to the spirituall & liuing stones of the Church? What be pebles to Saphirs, or marbles to Diamonds? Howsoeuer some are more transported with insensible monuments, then with liuing Saints. As it was a complaint long since, *Fulget Ecclesia in parietibus, Inget in pauperibus*. Yet
Temples

Temples are built for men, not men for Temples: and what is a glorious edifice, when the whole world is not worth one soule? Dead walls bee of small value, to the liuing Temples of the holy Ghost: yea, the temple of our body, to the temple of Christs Body, his Church: yea the Temple of Gods Church militant on earth, to that which is triumphant in heauen. What is siluer and gold, Cedar and Marble, to those diuine graces, faith, truth, pietie, holinesse? *Salomons* Temple did last but some 430. yeares, the Church is for eternitie. The Temple took vp but a little space of ground, at most the Hill Sion, the Church is vniuersally spread: in all parts of the world God hath his chosen.

Did our intellectuall eyes truely behold the beauty of this Temple, wee would with that good Emperor, esteeme it better to be a member of the Church, then head of the kingdome. We would set this one thing against all worldly glories. As when *Henry 4.* that late *Great* king of France, was told of the king of Spaines ample dominions: as first he is king of *Castile*, and I (quoth *Henry*) am king of France: he is king of *Nauarre*, and I am king of France: he is king of *Portugall*, and I am king of France: he is king of *Naples*, and I am king of France: he is king of the *Sicilies*, and I am king of France: hee is king of *Noua Hispania*, the West Indies, and I am

am king of France: he thought the kingdome of France equiualent to all these. So let thy soule, O Christian, solace it selfe against all the wants of thy mortall pilgrimage, in this, that thou art a member of the church. Another hath more wit or learning, yet I am a Christian: another hath more honour and preferment on earth, yet I am a Christian: another hath more siluer and gold and riches, yet I am a Christian: another hath large possessions, yet I haue an Inheritance in heauen, I am a Christian. *David* thought it not so happy to bee a King in his owne house, as to bee a doore-keeper in Gods house. Were our hearts throughly sanctified, we would vnder-value all honours to this, that we are parts of this spirituall Temple, the members of Iesus Christ.

Idols.

Euery deuice of man in the seruice of God is a meere Idol. Whatsoever we inuent out of Gods Schoole, or substitute in Gods roome, is to vs an Idol. Howsoever we flatter our selues, with reflecting all the honour on God, yet hee will reflect the vengeance on vs. *Shall a man speake deceitfully for God, or tell a lye for his glory?* Hee is not so penurious of meanes to honour himselfe, as to be beholding to vs for a lye. The doctrine of vniuersall grace seemes to make much for Gods glory, but himselfe sayes it is a lye; for *he will haue mercie on whom he will haue*

Iob 13.7.

G

mercy,

mercy, and whom hee will hee hardneth. To say that Christ in the wombe wrought many miracles, hath a faire shew of honouring him; but who can say it is not a lye? Sure, wee reade no such matter. To distribute among the Saints departed severall Offices; as one to have the charge of women in child-bed, another to bee the Patron of such a Citie or Countrey; (to omit their protection of beasts, one for hogs, another for horses) seemes to honour God in thus honouring them: but it is a lye, and a plaine derogation to his vniuersall prouidence: yea as absurd, as if the flies should take vpon them to giue the charges and offices of this kingdome. To say, the Saints in heauen know the occurrents of this nether world, and the condition of their ancient friends or children below, reading them in the Deitie, as by the reflection of a glasse; this is a fiction that carries a shew of honouring God: but it doth indeed dishonor him, by making creatures as omniscient as their Maker. Besides, how absurd is it to say, that *Iohn in Patmos* seeing Christ, did see all that Christ saw. If I standing on the ground, see a man on the top of a high Turret, doe I see all that hee seeth. If the sight of him that looketh, bee to be measured by the sight of him on whom hee looketh; it will follow that hee which looketh on a blinde man, should see nothing at all. And who seeth not the blindnes of this consequence?

To say that all the worship done to the Virgin
mother,

mother, redounds to the honour of her Sonne and God, is a grosse falshood. The Idolatrous Iewes might as well haue pretended the honor of God, when they worshipped the Queene of heauen. That fanaticall vision of theirs, concerning the two ladders that reached vp to heauen, while Christ was preparing to iudge the world: the one Red, at the top whereof Christ sate: the other white, at the top whereof the Virgin sate: and when the Friers could not get vp the red ladder of Christ, but euermore tumbled downe backward, St. *Francis* called them vp the white ladder of our Lady, and there they were receiued. Did this make for the honour of Christ, when the red blood of our Sauour is not so able to bring men to heauen, as the white milke of his mother: which must needs be the morall or meaning of it. Or the obseruation of *Barrhadus* the Iesuite, who made bold to aske Christ, why in his ascension to heauen he did not take his mother along with him; and makes him selfe this answer: It may be, Lord, for feare lest thy heavenly Court should bee in doubt, which of the two they should goe first to meet, *An tibi Domino suo, an ipsi Dominae suae*, whether thee their Lord, or her their Lady: as if it had been well aduised of Christ to leaue his mother behind him, lest she should share part of his glory. Did this make for the honour of Christ? To choke vp the knowledge of God, by preaching that Ignorance is the mother of Deuotion, hath

Specul. Ex-empl.

Barrhad. in Cons. Huang.

small colour of honouring God. The ascribing of false miracles to the living or departed Saints, seemes to honour God, but sure he will neuer thanke them for it. Saint *Augustine* being sick, a blind man came to him, expecting that he could miracu'ously restore his sight: but that good Father sent him away with a check, *Doeſt thou think that if I could cure thee by miracle, that I would not by miracle cure my ſelfe?*

It is a foolish thought, that God will bee glorified by a lie. Our iudiciall Astrologers, that tye mens destinies to the Starres and Planets, pretend Gods honour, who hath giuen ſuch vertue and influence to his creatures; but indeed make the no better then Idols. Though the Sunne and Moone bee good and neceſſary, yet to adore the Sunne and Moone is flat Idolatry. It was not *Mercury* that made the theefe, nor *Venus* that made the ſtrumpet: as when the husband cudgeld his adulterous wife, and ſhee complained that he was vnnaturall to ſtrike his owne fleſh; alledging that it was not *ſhee* that playd the harlot, but *Venus* in her: to whom he replied, that neither was it *ſhee* that he did beat, but *Venus* in her, or rather *Venus* out of her.

To make this vſefull to our ſelues; let vs take heed of fancying an other ſervice of God, then hee hath preſcribed vs. Euery Maſter in his owne family, appoints the manner how he will be ſerued. He that requires our ſervice, requires it his owne way; or elſe he holds vs to ſerue our ſelues,

selues, not him. Shall we make our selues wiser then our Maker, as if he did not best know what would best please him? Shall heauen giue a blessing to that, which was deuised against the will of heauen? Doth not God threaten them with the addition of plagues, that shall adde to his precepts? If such deuices be good and necessary, why did not God command them? Did he want wisdom? If they bee not necessary, why doe wee vse them? Is it not our presumptuous folly? The Lords Ielousie is stirred vp by the rivalitie, not onely of a false God, but of a false worship. Nothing is more dangerous, then to mint his seruices in our owne braines. *In vaine doe they worship mee, teaching for doctrines, the commandements of men.* Is it not grieuous for men to lose all their labour, and that in the maine busines of their life? That so many hundred oblations, so many thousand prayers, so much cost of their purses, so much affliction to their bodies, so much anguish of their soules, should be all forceles, fruitles? Like a dog that hunts counter, and takes great paines to no purpose.

Math. 15. 9.

Euill deeds may haue sometimes good meanings; but those good meanings are answered with euill recompences. Many bestow their labors, their goods, their bloods, and yet receiue torments in stead of thanks. When the Apostle bids vs *mortifie our earthly members*, hee does not intend violence to our selues, but to our sinnes.

Coloss. 3. 5.

There is one mortification, to cast our selues out of the world: there is another mortification, to cast the world out of vs. A body macerated with scourges; disabled with fastings, wearied with pilgrimages; was none of *S. Pauls mortification*. *Who hath required this at your hands?* Where is no commaund imposed, no reward proposed; no promise made, if you doe; no punishment threatned, if you doe not; what fruit can be expected but shame? Must wee needs either doe nothing, or that which is worse then nothing? Shall we offer so much, suffer so much, and all in vaine? *Quis hac à vobis?* Let him pay you your wages, that did set you on worke. Neuer plead your owne reason, where God hath set a plaine interdiction. He that suffers his faith to be ouer-ruled by his reason, may haue a fat reason, but a leane faith. That man is not worthy to bee a follower of Christ, who hath not denied himselfe; therefore denied his Reason; for his reason is no small piece of himselfe. If Reason get the head in this diuine businesse, it presently preuailes with will, and will commands the affections: so this new Triumvirate shall gouerne the Christian, not Faith. But as when three Ambassadors were sent from Rome, to appease the discord betweene *Nicomedes* and *Prusias*; whereof one was troubled with a Megrin in his head, another had the Gout in his toes, and the third was a foole; *Cato* said merrily, that Ambassage had neither *Head*, nor *Foot*, nor *Heart*. So that
man

Sabell par. i.

man shall neither haue a head to conceiue the truth, nor a foot to walke in the wayes of obedience, nor a heart to receiue the comforts of saluation; that suffers his reason, will, and affections, to vsurpe vpon his faith.

Hence it comes to passe, that the most horrid finnes are turned into Idols, by setting our owne reasons against the manifest will of God. Thus lies shall bee father'd vpon the *Father of truth*, and truth vpon the *Father of lies*. Thus breach of faith, and periurie, shall be held Orthodoxe opinions. Yea, that execrable monster, whereof this day remembers vs, Treason it selfe, shall be held good Doctrine. *Rude cacodemon*, that stigmaticke Idol, that grosse deuill shall be worshipped. *Si fas cadendo cœlestia scandere*, If this be the way to the kingdome of heauen, if thus men may merit to be starres in the Firmament, by embruing their hands in the bloud-Royall of Princes; what Iesuite will not be a Star? When such bee their principles, such must needs bee their practices. What though God condemne Treason to hell, when the Pope will aduance it to heauen? What though the Diuine Scripture doth ranke traitors among dogs & deuils, when the Pope will number them among Saints? It was wont to be said, *Ex quolibet ligno non fit Mercurius*, euery block is not fit to make an Image. Yet now, the most monstrous sinne that euer the deuill shaped in his Infernall forge, is not onely by the practice, but euen by the Doctrine of Rome,

Rome, turned into an Idol. What is that we shal call sin, when murther & Treason is held religion? Alas for our age, to beare the date of these impieties! That our posterity should euer reade in our Chronicles: In such a yeare in such a day Traitors conspired against their lawfull & Gracious Soueraigne: and that in those dayes there was a sect of men liuing, that did labour in voluminous writings, to iustifie those horrible facts. But oh, may those pestiferous monuments be as fast deuoured by obliuion, as the authors and abettors themselves are swallowed vp by confusion. And the same God deliuer vs his people from their conspiracies, that hath deliuered this his Church from their Idolatries.

Thus wee haue looked abroad, but now haue we no Idols at home? O how happy was it, if they were as farre from the Temple, as they are from agreement with the Temple? I will not abound in this discouery; there be three maine Idols among vs; Vaine Pleasure, vaine Honor, and Riches: & it is to be feared, that these three vanities haue more clients then the Trinity that made vs. The first is an Idol of the water, the next an Idol of the ayre, the last an Idol of the earth.

1. Vaine *Pleasure*; and oh what a world of foolish worshippers flocke to this merry Goddess! Shee hath a Temple in euery corner: Ebrietic sits in Tauernes, burning smoky Incense, and sacrificing drink-offrings to her. So that if a
man

man should *propheſie of wine and ſtrong drinke*, he were a Prophet fit for this age: but to preach ſobrietie, is held but a dry doctrine. We commend wine for the excellency of it; but if it could ſpeak, as it can take away ſpeech, it would complaine, that by our abuſe, both the excellencies are loſt: for the excellent man doth ſo ſpoile the excellent wine, vntill the excellent wine hath ſpoiled the excellent man. O that a man ſhould take pleaſure in that which makes him no man: that he ſhould let a thiefe in at his mouth, to ſteale away his wit: that for a little throat-indulgence, hee ſhould kill in himſelfe both the firſt *Adam*, his reaſon; but euen the ſecond *Adam* his regeneration, & ſo commit two murders at once! In euery Brothell this Idol hath her temple; where the bed of vncleannes is the Altar, the Prieſt a ſtrumpet, and the ſacrifice, a burning fleſh offered to *Moloch*. It is no rare thing for a man to make an Idol of his Miſtreſs, and to ſpend more time in her courtings, then he doth at his prayers; more coſt on her body, then vpon his own ſoule. Images were but dead Idols, but painted Popinjays be liuing Idols. Pleaſure hath a larger extent, then I can now ſtand to ſuruey: this may be called an Idol of the *Water*; fluid and vnſatisfying.

2. Vaine Honour is the Idol of fooles: no wiſe man euer ſought felicity in ſhadows. His Temple is Pride, his Altar Ambition, his Seruice Flattery, his Sacrifice Petulancy. Silly *Senna-*

H

cherib,

Mich. 2. 11.

Esa. 37. 24.
Ezek. 18. 4.

cherib, to make an Idol of a *Chariot*: and no wiser *Prince of Tyre*, to make an Idol of his *own brain*! Men mistake the way to bee great, while they neglect the way to be good. All the while a man hunts after his shadow, hee mis-spends his time and paines: for the Sun is vpon his back, behind him, and his shadow is still vn-ouertaken before him: but let him turne his face to the Sun, & follow that, his shadow shall follow him. In vaine doth that man pursue honor, his shadow, while he turnes his face from vertue and goodnes; he shall misse what hee so labors to catch: but let him set his face toward Christ, the Sun of righteousness, and run to the high prize of eternitie, this shadow shall wayt vpon him; for *those that honour me, I will honour*, saith the Lord.

God resisteth the proud; and good reason, for the proud resisteth God. Other sins diuert a man from God, only Pride brings him against God, & brings God against him. There is nothing in this world worth our pride, but that mosse will grow to a stone. *Pride* is euer dangerous, but the most when it puffes vs vp with a presumption of merit. Thus the Romists presume to do more good works, and those more perfect then God requires: so that he is become a debter to them, & bound to make them satisfaction. But doubtles, God wil more easily beare with those finnes wherof we repent, then with that righteousness wherof we presume. *I am not as other men are*, said the *Pharisee*; & the clock of his tongue went truer then the dyall of his heart, he was not like

Luk. 18.

other men indeed, sure he was like none of them that should be saved. Humility is so hard a lesson to get into the heart, that *Christ* was faine to come downe from heauen, in his owne person to teach it.

Pride is euen conuersant about good workes and graces; this *Saul* loues to be among the Prophets. So that if a man haue some good measure of sanctification, and of assurance of eternall life; it will be hard not to be proud of that. Pride hath hurt many, Humility neuer yet did harme. A man goes in at a dore, and he stoops: the dore is high enough, yet he stoops: you will say, he needs not stoope; yea, but saith *Bernard*, there is no hurt in his stooping: otherwise he may catch a knocke, this way he is safe. A man may beare himselfe too high vpon the fauor of God, there is no danger in his stooping, no harme in humilitie. Let me rather be the lowest of Gods seruants, then the noblest among his enemies. The honour of this world is at best but a golden dreame, from which men commonly awake in contempt. This is an Idol of the *Ayre*.

Bern.

3. *Wealth* is the couetous mans Idol; *Iob* shewes the form of his Canonization: *He makes gold his hope, and sayes to the wedge, Thou art my confidence.* As treason sets vp a new king, for *Dauid*, *Absolon*: so couetousnes sets vp a new god, for *Iehouah*, *Māmon*. But, O miserable god, saith *Luther*, that cannot defend it selfe from rusting or robbing. And, O more miserable man, that

Iob. 31. 24.

Judg. 17.

trusts himselfe vpon the keeping of that god, which himselfe is faine to keepe. *Micah* did not worship his siluer, till it was cast into the forme of an Idol: these spare the labour of forming, and worship the very metall. The Superstitious adore *Aurum in Idolo*, gold in the Idol: the covetous find *Idolum in Auro*, an Idol in the very gold. *Metalla* seemes to sound *quasi* *μὴ τὰ π' ἄλλα*, *Post alia necessaria*: when they had manured the ground, sown seeds, gathered fruits, and found out other things to sustaine life, then *Itum est in viscera terra*, they digged into the bowels of the earth. O that man should lay that next his heart, which God hath placed vnder his feet! that the thing which might bee best spared, should bee most admired! *Mammon* hath his Temple, the world: God hath his Temple, the Church: but there be many that balke Gods Temple to goe to *Mammons*: and they offer faire, that make some reuerence to God, as they passe by him to the world. Hence it is, that so many get riches, and so few godlines. The Poets faine *Pluto* to be the god of Hell, & the god of Riches; (as if Riches and Hell had both one Master.) Sometime they set him forth lame and slow-paced, sometime nimble as fire. When *Iupiter* sends him to a Souldier or a Scholer, he goes limping: when hee sends him to on of his Pandars, he flies like lightning. The morall is, the wealth that comes in Gods name, comes slowly, and with diligent labour: but that which is haled in with an euill con-

conscience, is both hasty & abundant in the collection. This is the worldlings maine god, all the rest be subordinate to him. *Si modo Iupiter mihi propitius sit, minores deos flocci facio*: So long as *Mammon* fauours them, or their *Great Diana* multiplies their gaines; they scorne the other petty gods, making account with a little money to buy them all. This is an Idol of the *Earth*.

No agreement.

Ye cannot serue God and Mammon; you may dispute for it, you shall neuer compound it. *Gebezi* cannot run after the forbidden talents, but hee must leaue his master. Some indeed here, haue so finely distinguished of the busines, that though they serue God, they wil serue him more thriftily, and please him as good cheape as they can. They haue resolved not to do euill, though they may gaine by it: yet for gaine, they will venture as neere euill, as possibly they can and misse it. But when it comes to push, it will be found, that for one scruple of gold, they will make no scruple of conscience. But as those Inhabitants of *Iudea*, that serued both God & Idols, did indeed neither serue God nor Idols: so these higlers, while they would haue two masters, haue indeed neuer a one. For in the euill day, their master the world will renounce them, & then their master Christ will not receiue them: so highly doth hee scorne such a competition. Man was made to serue God, and the world to serue man: so the world at best is but Gods seruants servant. Now if we plead our selues Gods seruants, what an indign & preposterous thing is it, to take our

owne seruant, and make him competitor with our Master? *God* sayes, lend, giue, clothe, feed, harbor: *Mammon* sayes, Take, gather, extort, oppresse, spoile: whether of these is our God? Euen he that is most obeyed. No lesse might be said for pleasures and honors, or whatsoeuer is delectable to flesh and blood. *The loue of this world is enmity to God*; and the East & West shall sooner vnite their forces, thē these be recōciled.

It is the Deuils especiall ayme, to bring these Idols neere the Temple: he finds no such pleasure to dominere in his owne hell; but he hath a mind to Paradise: One wittily obserueth, that Christ chose poore Fishermen, as the fittest to receiue his Oracles, & to plant his Church; because Satan scorned to looke so low, as to tempt them. He studied to preuent Christ among the Kings of the earth, and great Doctors, neuer suspecting silly fishers. But when he found himself deceiued, he will then make their whole profession to fare the worse for it; he beares the whole succession of their Tribe an old grudge. Before, he passed by them, and tempted the great Masters; now he wil sooner tempt them then Kings and Emperors. The Church doth *not iudge them that are without*, but them *within*: and Satan had rather foile one within, then a hundred without. Hee hath a desire to all, but especially he loues a religious soule: he would eat that with more greedines, then *Rachel* did her Mandrakes. The fall of one Christian better pleaseth him, then of many vnbeleeuers. No King makes war against his owne loyall subiects, but against rebels

1. Cor. 5. 12

bels & enemies. The deuill is to subtill, to spend his malice vpon them that do him ready seruice. He cares not so much to multiply Idols in *Babylon*, as to get one into *Sion*. To maintaine priests of *Baal* in the land of *Israel*, at the table of *Isebel*, as it were vnder Gods nose: or to set vp *Calues* at *Bethel*, in scorne of the Temple; this is his ambition. The Fox seldome preyes neere home, nor doth Satan meddle with his owne; they are as sure as temptation can make them. What Iailor laies more chaines vpon the shackled malefactor, that loues his prison, and would not change? The Pirate spends not a shot vpon a cole-ship; but he lets flie at the rich Merchant. *Cantabit vacuus*, the empty traoueller may passe vnmoled: it is the full barne that invites the thiefe. If we were not belonging to the Temple, we should not be assaulted with so many Idols; if not Christians, fewer tentations.

Now the more potent and malicious our aduersaries, the more resolute and strong bee our resistance. The more extreame the cold is without, the more doth the naturall heat fortifie it selfe within, & guard the heart. It is the note of the vngodly, that they *blesse Idols*: if we would not bee such, let vs blesse our selues from Idols. And as wee haue banished the materiall Idols out of our Temples, so let vs driue these spirituall ones out of our hearts. Let vs say with *Ephraim*, we haue heard God, & seene him; *What haue we to doe any more with Idols?* The vices of the religious are the shame of religion: the sight of this hath made the stoutest Champions of Christ

Esay 66. 3.

Hos. 14. 8.

Psal. 119. 136

Phil. 3. 18.

Christ melt into teares. *Rivers of waters run down mine eyes, because they keep not thy law.* David was one of those great Worthies of the world, not matchable in his times; yet he weepes. Did hee teare in pieces a beare like a kid? rescue a lambe with the death of a lyon? foile a mighty gyant, that had dared the whole army of God? Did he like a whirlwind, beare and beat down his enemies before him; and now does he, like a childe or a woman, fall a weeping? Yes, he had heard the name of God blasphemed, seene his holy rites prophaned, his statutes vilipended, and violence offered to the pure and intemperate Chastity of that holy virgin, Religion: this resolved that valiant heart into teares; *Rivers of waters run down mine eyes.* So Paul, *I tell you of them weeping, that are enemies to the Crosse of Christ.* Had he with so magnanimous a courage, endured stripes and persecutions, run through perils of all sorts and sizes, fought with beasts at *Ephesus*, been rapt vp to heauen, and learn'd his Diuinitie among the Angels; & does he now weep? Yes, he had seene Idols in the Temple, Impiety in the Church of God: this made that great spirit melt into teares. If we see these Idols in others, or feele them in our selues, and complaine not; we giue God and the Church iust cause to complaine of vs. Now the Lord deliuer his Temples from these Idols.

But all this while wee haue walked in generals; and you will say, *Quod omnibus dicitur, nemini dicitur*: let mee now therefore come to particulars.

The

The Temple of God

Is euery *Christian*: as the Church is his great Temple, so his little temple is euery man. We are not onely through his grace, liuing stones in his Temple, but liuing temples in his *Sion*: each one bearing about him a little shrine of that infinite Maiestie. Wherefoeuer God dwels, there is his Temple: therefore the beleeuing heart is his Temple, for there he dwels. As wee poore creatures of the earth haue our being in him, so he the God of heauen hath his dwelling in vs. It is true, that the heauen of heauens is not able to containe him; yet the narrow lodgings of our renewed soules are takē vp for him. What were a house made with hands vnto the God of spirits; vnlesse there bee a spirit for him to dwell in made without hands? Here if the Body be the Temple, the Soule is Priest: if that be not the offerer, the Sacrifice will not be accepted.

In this Spirituall Temple, first there is the *Porch*; which we may conceiue to be the *Mouth*. Therefore *Dauid* prayes to haue a *Watch set at the doore of his lips*, to ward the gate of Gods Temple. This may seeme to be one reason of *saluting* in former times *by a kisse*; they did kisse the gate of Gods Temple. Here the *Feare* of God is the *Porter*; who is both ready to let in his friends, and resolute to keepe out his enemies. Let him specially watch for two sorts of foes, the one, a traitor that goes out, euill speaking: the other, a thiefe that steales in, too much drinking.

The *Holy place* is the sanctified mind, that which *S. Paul* calls the *Inner man*. Here be those

riches and ornaments, the diuine graces. Here not onely Iustice, and Faith, and Temperance, sing their parts, but the whole Quire of heauenly vertues make vp the harmony.

Rom. 8, 16.

The *Holy of holies* is the purified Conscience, wherein stand the Cherubins, Faith & Loue; and the Mercy-seat, shaded with the wings of those glorious Angels: frō which Propitiatory God giues the gracious testimonies of his good Spirit, *witnessing with our spirits that we are his children*. In this Sacrary doth the Lord conuerse with the soule; takes her hūble confession, giues her sweet absolution. It is a place whither nor man nor Angell can enter; only the high Priest *Iesus* comes, not once a yeare, but daily; and communicates such inestimable fauours and comforts, as no tongue can expresse.

Here we find the *Arke*, wherein the Royall law, and Pot of heauenly Manna are preserued: the one restraining vs from sinne to come by a happy preuention, the other assuring vs pardon of sinne past with a blessed consolation. Let vs looke further vpon the *golden Candlesticks*, our illumined vnderstandings; wherby we perceiue the will of our Maker, and discerne the way of our eternall peace. Then vpon the *Tables of Shew-bread*, which be our holy memories, that keepe the bread of life continually ready within vs. Yea, Memory is the treasury of this Temple, which so lockes vp those celestially riches, that wee can draw them forth for vse at all opportunities. Here is also the *Vaile*, and those silken curtaines, and costly hangings; the Righteousnes

ousnes of Christ, which makes vs acceptable to God; both hiding our own infirmities, and decking vs with his vertues. Here is the *Altar* for sacrifice, the contrite heart: the beast to be slain is not found among our heards, but among our affections; we must sacrifice our lusts: the knife to kill them, which would else kill vs, is the Sword of the Spirit, the Word of God: the fire to consume them is holy zeale, kindled in our breasts by the inspiration of God.

There be other sacrifices also for vs to offer in this Temple, on this Altar. Besides our praises and prayers; the *setting forth of our prayer as Incense, and the lifting up our hands as an evening sacrifice*: there is mercy, & charitable deeds. What is deuotion without compassion? What, sacrifice without mercy? *If thy brother hath ought against thee*, yea, if thou haue ought that should haue bin thy brothers; thy oblation will stink in Gods nostrils. It was an old complaint of the Church, that her stones were clothed, and her childrē naked; that the curious found matter to delight them, but the distressed found not bread to sustaine them. Therefore saith S. *Augustine, Si habes taurum pinguem, occide pauperibus*: If thou haue a fat Bull, sacrifice it to the poore. Though they cannot drink the blood of goats, they can eat the flesh of bulls. And he that saith, *If I were hungry, I would not tell thee*; yet wil acknowledge at the last day, *I was hungry, and thou didst feed mee; Come thou blessed*. The poore haue Gods commendatory letters to vs, and our prayers be our commendatory letters to God: if we will

Psal. 141. 2.

Math. 5. 23

Aug. in Psal. 41.

Psal. 50. 12.

Math. 25.

not hearken to him, how should he gratifie vs? Thus, O Christian, art thou a mouing Temple of the liuing God.

Let this teach vs all to adorne these Temples with decent graces. Superstition cares not what it bestowes on materiall Fanes: mountainous Columnes, Marble Pillars, gorgeous Monuments, which yet are not sensible of their owne ornaments; spangled Crucifixes, Images clad in Silkes and Tissues, with embroydered Canopies, and Tables beset with Pearles and Diamonds. Thus bountifull is she to her superfluities; Oh that our Religion would doe something for these ancient and ruinous walls. But how much more precious bee these spirituall Temples of our selues? How much more noble ought to be their furnitures?

First then, if we be the Temples of God, let vs bee holy: for *holinesse, O Lord, becommeth thy House for euer.*

2. It is *Domus orationis*; they must haue the continuall exercises of Prayer. *In Templo vis orare? In te ora.* Wouldst thou pray in Gods Temple? Pray in thy selfe.

3. The sound of the high praises of God must bee heard in these Temples: *There euery man speaks of his honour.* It pleaseth the Lord to *inhabite the praises of Israel.* And *Psal. 48. Wee haue thought of thy louing kindnes, O God, in the midst of thy Temple:* that is, euen in the midst of our selues, in our owne hearts. There let vs think vpon his mercies, there eccho forth his praises.

Psal. 38. 9.

4. The Inhabitant disposeth all the roomes
of

of his house : if God dwell in vs, let him rule vs. Submit thy will to his word, thy affections to his Spirit. It is fit that euery man should beare rule in his owne house.

5. Let vs bee glad when hee is in vs, and giue him no disturbance. Let not the foulenes of any roome make him dislike his habitation. Cleanse all the fluttish corners of sinne, and perfume the whole house with *Myrrhe & Cassia*. Still be getting neerer to thy Land-lord: other Inhabitants come home to their houses; but here the house must striue to come home to the Inhabitant. Whensoever God comestoward thee, meet him by the way, and bid him welcome to his owne.

6. Lastly, if we be the Lords houses, then no bodies else. The materiall Temples are not to bee diuerted to common offices: much more should the spirituall be vsed only for Gods seruice. Let vs not alienate his rights: thus hee will say, *This is my house, heere will I dwell, for I haue a delight therein*. O may we so adorne these Temples with graces, that God may take delight to dwell in vs.

Idols.

These be the Temples: the Idols that haunt them, wee better know, then know how to expell: they bee our lustes, and inordinate affections; the rebellions of our corrupt nature, which *fight against the Soule*, defile the bodie, and disgrace the Temples of Gods Spirit. So I passe from them, to the last poynt; that betwixt these libidinous Idols, and those spirituall Temples, there can be

No agreement.

Reuel. xi. 27

God wil dwel with no Inmates: if vncleannes be there, will the fountain of all purity abide it? Will Christ dwell with an adulterer? He that will suffer no vncleane thing to enter his citie aboue, will he himselfe dwell in an vncleane citie below? O think how execrable that sin is, which doth not onely take the members of Christ, and makes them the limbs of an harlot; but euen turneth Christs Temples into stinking Brothels. Our hearts bee the Altars to send vp the sweet Incense of deuout prayers and cherefull thanksgiuings; if the smoke of malicious thoughts bee found there, will God accept our oblations? Is it possible, that man should please his Father, that will not be reconciled to his brother? The Lamps of knowledge and sobrietic are burning within vs; will not the deluge of drink put them out? Will the Lord dwell in a drunken body? Must we not cease to be his Temples, when we become *Bacchus* his Tuns and tunnels? There is *Manna*, the bread of life within vs; will not Epicurisme & throat-indulgence corrupt it? There is peace in vs, will not pride and contention affright it? There is the loue of heauen in vs, will not the loue of the world banish it? Shall the graces of God cohabitate with the vices of Satan? Wil the Temple of God indure Idols? No, these Eagles plumes wil not brook the blending with cōmon fethers: this heauenly gold scornes the mixture of base and sophisticate metalls.

Let vs search our hearts, & ransake them narrowly: if we doe not cast out these Idols, God
will

will not own vs for his Temples. *My House shall bee called the house of prayer*: this was Gods Appropriation: But you haue made it a den of theeues: this is mans Impropriation. Let vs take heed of impropriating Gods house; remembring how he hath reuēged such a profanation with scourges. *Wee are bought with a price, therefore let vs glorifie God both in body & spirit, for they are his*: His purchase, his Temple, his inheritance, his habitation: do not lose so gracious an owner, by the most vngracious sacriledge. You see many ruined houses, which haue bin once kings palaces: learne by those dead spectacles to keepe your selues frō the like fortunes: lest God say of you, *Hoc Templum meum fuit*, this was my house; but now because it took in Idols, I haue forsaken it.

Or what if wee doe not set vp Idols in these Temples, when we make the Temples themselues Idols? or say not with *Israel, Make vs gods*, while we make gods of our selues? while we dresse altars, and erect shrines to our own braines, & kisse our own hands for the good they haue done vs? If we attribute something to our selues, how is *Christ al in all* with vs? Do we iustly blame them that worship the *Beast of Rome*, and yet find out a new Idolatry at home? Shal we refuse to adore the Saints & Angels, and yet giue diuine worship to our selues, dust and ashes? If victory crowne our battels, if plenty fill our garner, or successe answere our endeouours; must the glory of all reflect vpon our own atchieuements? This is a rivalry that God will not endure, to make so many Temples nothing but Idols. But as the Lancashire

Math. 21.13

1 Cor. 6.20

cashire Iustice said of the ill-shap'd Rood, thogh it be not well fauoured enough for a god, it will serue to make an excellent deuill. So proud dust and ashes, that arrogates the honor of God, and impropriates it to himselfe; though he be too foule for a Temple, yet he is fit enough for an Idol. When *Dauid* prayes, *Libera me ab homine malo, Deliuer me from the euill man, O Lord.* Saint *Augustine*, after much study and scrutiny to find out this euill man, at last lights vpon him; *ab homine malo*, that is, *a me ipso: Deliuer me from the euill man*, deliuer me from *my selfe*; Deliuer *Augustine* from *Augustine*; I am that *euill* man. So, of all Idolatries, God deliuer vs from a superstitious worship of our selues. Some haue Idolized their Princes, some their Mistresses, some their Manufactures; but they are innumerable that haue Idolized themselves. He is a rare man that hath no Idol, no little god in a boxe, no especiall sinne in his heart, to which he giues vxorious and affectionate Indulgence.

The only way to mend all, is for euery man to begin with himself. In vain shall we blame those faults abroad, which we tolerate at home. That man makes himself ridiculous, who leauing his own house on fire, runs to quench his neighbors. Let but euery man pull a brand from this fire, the flame will go out alone: if euery soule cleanse his owne Temple, all shall be quit of Idols, and God wil accept of all. A multitude is but a heap of vnities; the more we take away, the fewer we leaue behind. When a field is ouergrowne with weeds, the best course to haue a good generall haruest,

haruest, is for euery man to weed his owne ground. When we would haue the street cleansed, let euery man sweep his owne doore, and it is quickly done. But while euery man censures, & none amends, we do but talk against Idols, with still vnclensed Tēples.

Let vs pray for vniuersall repentance, like a good *Iosias*, to purge the houses of God: till lust and profanenesse, pride and couetousnesse, fraud and wantonnesse, malice and drunkennes, be no more found among vs: till euery thing be cast out, and nothing let in, that is vncleane. So shall the Lord dwell in vs with content, and we shall dwell in him with comfort. Here we shall be a Temple for Him, hereafter he shall be a Temple for vs. So we find that glorious Citie described, *I saw no Temple therein, but the Lord God Almighty, and the Lambe was the Temple of it.* Wee are Gods Temple on earth, God shall bee our Temple in heauen. To this purpose, the Spirit of God sanctifie vs, and bee for euer sanctified in vs. Amen.

Reu. 21, 22.

Some may haply (long ere this) haue preiudicated in their censures; How is this *Opus diei in die suo*? What is all this to the businesse of the day? I might haue preuented the obiection, by comparing Idolatry with Treason: the one being a breach of Allegiance to the Lord, the other a breach of allegiance to the Lords Anointed. Idolatry is a Treason against God, and Treason is a kind of Idolatry against the King. From both which the diuine grace, and our holy obedience deliuer vs all. I conclude with application to the Time.

This is one of those blessed dayes celebrated for the deliuerance of our gracious Soueraigne: and

well may the deliuerance of a King, of such a King, deserue a day of gratulation. When God deliuers a priuate man, he doth, as it were, repeat his Creation: but the deliuerance of a King, is alwayes a choycepiece in the Lords Chronicle. The Story, how he was endangered, and how preserved, this place hath diuers times witnessed; and that in a more punctuall manner, then I haue either strength, or art, or time to match. A hard time it seemed to be, when a King was imprisoned, when he had no guard with him but his Innocency, no subiect but a Traytor. But there was a stronger with him, then all they could be against him. A good Prince hath more guards then one: he hath, 1. a subsidiary guard, consisting of mortall men. 2. An inward guard, the integritie of his owne Conscience: 3. A spirituall guard, the prayers of his faithfull subiects. 4. A celestial guard, the protection of diligent & powerfull Angels. 5. A diuine guard, his Makers prouidence that fenceth him in with a wall of fire, which shall at once both preserve him, and consume his enemies.

But my purpose is not to bring your thoughts back to the view of his perill, but to stir your hearts vp to thankfulness for his preservation. He is iustly styled, *The Defender of the Faith*: he hath euer defended the Faith, and the Faith hath euer defended him. Hee hath preserved the Temple of God from Idols, and therefore God hath preserved him from all his enemies. Surely that Prouidence, which deliuered him from those early Conspiracies, wherewith he hath been assaulted from his cradle, meant him for some extraordinary benefit, and matchlesse good to the Christian world. Hee that gaue him
both

both life and Crowne(almost)together, hath still miraculously preserved them both, from all the raging violences of Rome and Hell. Now when the Lord delivered him, what did he else but even deliver vs all? That we might reioyce in his safety, as the Romans did in the recovery of *Germanicus*; when they ran with lampes and sacrifices to the Capitoll, and there sung with shouts and acclamations; *Salua Roma, salua Patria, saluus Germanicus*: the Citie is safe, the Country is safe, and all in the safetie of *Germanicus*. While we consider the blessings which we enjoy by his gracious Government; that the estates we haue gotten with honest industry, may be safely conueyed to our posterity: that we sit vnder the shadow of peace, and may teach our children to know the Lord: that the good man may build vp Temples and Hospitals, without trembling to thinke of sauage and barbarous violences to pull them down: that our Deuotions be not molested with vproares, nor men called from their callings by mutinies: that our Temples be not profaned with Idols, nor the Service of God blended with superstitious deuices: that our temporall estate is preserved in liberty, our spirituall estate may bee improved in pietie, and our eternall estate assured vs in glory: that our liues be protected, and in quiet our soules may be saued: for such a King of men, blesse we the God of Kings; and sing for his deliuerance, as they did for their *Germanicus*; as priuatly euery day, so this day in our publike Assemblies; *Salua Britannia, Salua Ecclesia, saluus IACOBVS*: Our Kingdome is safe, the Church of God is safe, our whole Estate is safe, wee are all safe and happie, in the safetie and happinesse of King

2 Chron.
5.12.13.

JAMES. O that as we haue good cause to emulate, so also we would truly imitate the gratulation of *Israel*; we for our King that hath preserved the Temple, as they for their King that built the Temple; while the Levites and singers stood with Harps and Cymbals and Viols, and the Priests blowing with Trumpets; as if they had all been one man, and made one sweet harmony to the praise of God.

For these publike & extraordinary blessings, God requires publike and extraordinary praises: that this great Assembly with prepared hearts, and religious affections, should magnifie his glorious Name: & if it were possible, by some vnusuall strain of our vnited thanks, pierce the very skies, & giue an Eccho to those celestiall Quires, singing Honor, & praise, and glory, bee to our gracious God, for all his mercifull deliuerances both of Prince and people. Yea, O Lord, still preserve thine own *Anointed*: conuert or confound all his enemies; but vpon his head let his Crown flourish. Long, long liue that royal keeper of Gods holy Temple, & the *Defender* of that *Faith* which he hath of old giuen to his Saints: and let all true-hearted *Israelites* say, *Amen*: yea, let *Amen*, the faithfull witnes in heauen, the *Word & Truth* of God, say *Amen* to it. For our selues, let vs heartily repent of our former sins, religiously amend our future liues, abandon all our intestine Idols, serue the Lord with pure hearts; and still, and still, God shall deliuer both Him and vs from all our enemies. This God grant for his mercies sake, *Iesus Christ* for his merits sake, the Holy Ghost for his Names sake; to whom, three persons, and one eternall God, be all praise and glory, obedience and thanksgiuing, world without end.

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